The
Missionary Intelligencer.

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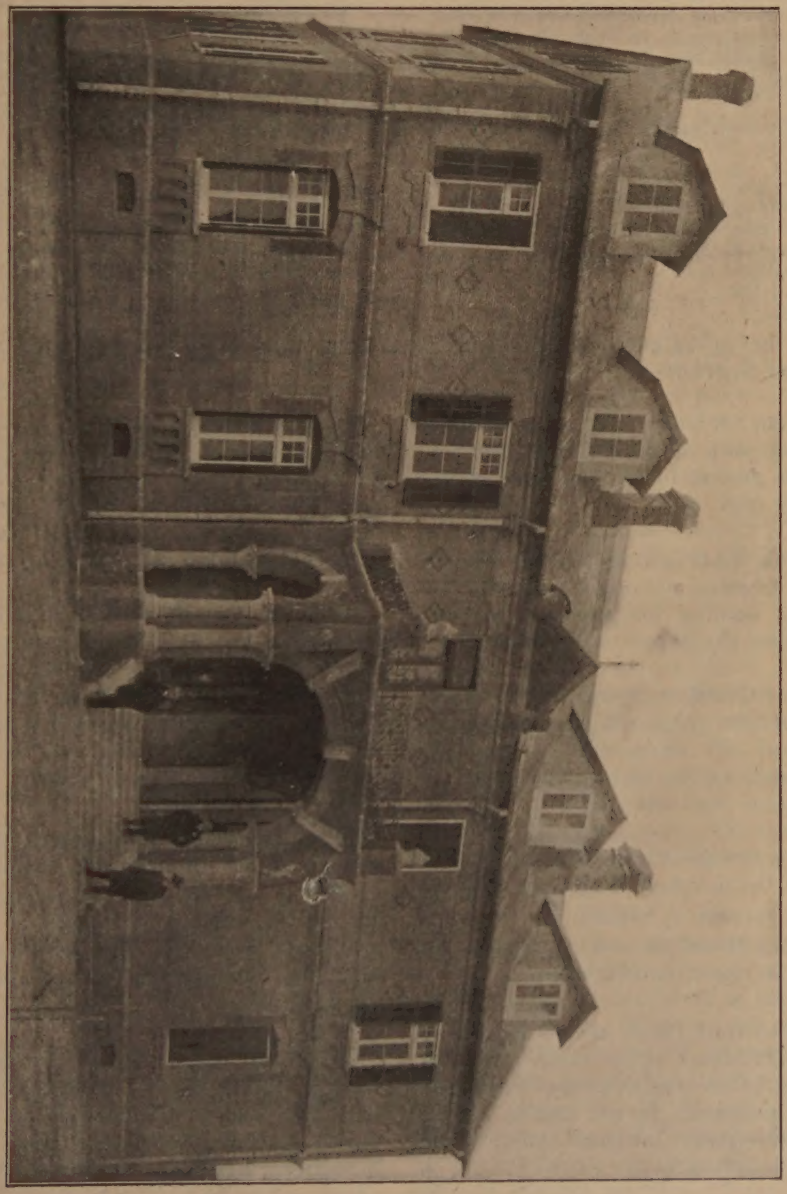

NEW SCIENCE HALL, CHRISTIAN COLLEGE, NANKING, CHINA.

Financial Exhibit for Eleven Months.

Comparing the receipts for Foreign Missions for eleven months of the current missionary year with the corresponding time last year shows the following:

	1904.	1905.	Gain.
Contributions from Churches	3,119	3,299	180
Contributions from Sunday-schools	3,582	3,534	(Loss) 48
Contributions from C. E. Societies	816	913	97
Individual Contributions	822	1,433	611
Amounts	$180,760 89	$220,484 76	$39,723 87

Comparing the receipts from different sources shows the following:

	1904.	1905.	Gain.
Churches	$76,843 44	$86,011 36	$9,167 92
Sunday-schools	53,938 42	59,770 68	5,832 26
C. E. Societies	6,322 61	7,805 82	1,483 21
Individual Offerings	9,820 32	23,723 76	13,903 44
Miscellaneous	10,810 89	13,948 01	3,137 12
Annuities	22,036 62	24,125 50	2,088 88
Bequests	988 59	5,099 63	4,111 04

Gain in regular receipts, $33,523.95; gain in annuities, $2,088.88; gain in bequests, $4,111.04.

A church whose horizon is bounded by its town or county or state lines, is too narrow to be the church of the living God.

Nine times out of ten the Church that is doing nothing for missions is doing nothing for itself or for any thing or any body.

The Church of Christ is the custodian of the gospel. If she does not go into all the world with the precious message entrusted to her, she is recreant to her trust.

The receipts of the Foreign Society from October 1, 1904, to September 16, 1905, amount to $236,952.76. We must receive $13,047.24 more by September 30th to reach the $250,000.

"The Holy Spirit always refuses to let Christians enjoy their privileges alone. Wherever Pentecost dawns—in the individual, in the family, in the church—there missions burst forth like a spring."

O. G. Hertzog, of Hiram, has been engaged by the Foreign Society to solicit special funds to aid our educational institutions in foreign lands. He will begin his new duties some time between this and Jan. 1st, 1906.

Dr. W. E. Macklin expects to return to China on the Steamship Korea, sailing from San Francisco October 12th. Mrs. Macklin is improved in health. Two of the boys will remain in this country, and pursue their studies in the Iowa State College, at Ames.

The Twenty-fifth Anniversary Conference of our Churches in England, known as the Christian Association, met in Cheltenham, August 21 to 23. Alexander Paul, our new missionary to China, from Hiram, O., was one of the speakers.

Sir Ernest Satow, the British Minister at Peking, says he has increasing reason to regard missionaries as the most admirable and useful class of foreigners that come to China. They

come for the sole purpose of doing good, and in his experience they invariably do it.

The past year has been by far the greatest in the history of the Foreign Society. We give thanks to God for his goodness and turn our faces to the future. What may we not do for the evangelization of the world during 1906 if we will only enter the wide open doors of opportunity?

Of the 1,553 walled cities in China, 1,191 have no missionary at all. Almost every one of these cities is ready to welcome the man of God who comes to them in the fulness of the blessing of the gospel of Christ. A new day is dawning in the Orient. This is the church's opportunity.

We have on hand at the foreign office quite a number of the souvenirs on Japan, left over from last year. They are attractive and give a person quite a good idea of our work in Japan. Any mission Sunday-school may have some of them for distribution by writing to us.

This is the age of endowment. Many schools in America can count their endowments by the millions. It is time something similar was done for the institutions in foreign lands. Every school we have on the foreign field ought to have a permanent endowment sufficient to insure all support.

The Japanese have been so good to the Russian soldiers kept as prisoners, that many of them are desirous of staying in Japan. They are apparently much better treated as prisoners in Japan than as citizens in Russia. Many of them have brought their wives and are housekeeping.

W. R. Hunt has written a short life of John Knox for the Chinese. W. P. Bentley has written a work entitled "The Lives of the Presidents of the United States." Such works do good. They contain much useful knowledge and do much to break down prejudice. These works aid the preaching of the gospel to the Chinese.

The one certain thing is that Christ must reign till he has put all his enemies under his feet. The kingdom of this world must become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever. What is uncertain is whether each one of us shall have a share in the honor of bringing all things into subjection to him.

The Empress Dowager of China has recently issued an edict which shows the great changes taking place in that country. The edict abolishes torture as a means of punishment and also its use in wringing confession from those suspected of crime. This is a great step in advance. This barbarous custom has been in vogue for many generations.

The Executive Committee of the Foreign Society was increased from nine members to twelve at the San Francisco Convention. The new members are as follows: W. P. Rogers, Vice-Pres., Cincinnati; A. B. Philputt, Vice-Pres., Indianapolis, and Stephen J. Corey, Sec., Cincinnati. The change in the constitution provides for two secretaries instead of one.

We are sorry not to be able to state in this issue the final results of the campaign for a quarter of a million dollars for Foreign Missions this year. We are still hopeful of victory. If the receipts for the last half of September equal those of the same time one year ago we will reach the mark. We will announce in our Church papers early in October the final results.

In an address Lord Balfour, of Burleigh, said: "In this matter we are entitled to take high ground. 'Go ye into all the world and preach the gospel to the whole creation.' That command admits no qualification or diminution. It is distinct, and it is of universal obligation. Success or non-success has no reference to the binding character of the obligation."

The hope of Foreign Missions is in the children of the heathen, not particularly in matured pagans. These have settled down into habits and customs which may not be easily overturned. If we ever sweepingly succeed on foreign shores we must turn to the children. We are to warn the old heathen and pass on, but tarry long with the boys and the girls.

Miss Anna Dodge, a bright and pretty school teacher of Belmont, N. Y., goes without hat and gloves during the summer time. She saves the money it would take to buy them and supports a native worker in India. She does not consider this little sacrifice a hardship, and says she is much more comfortable without either of the articles deemed so necessary by many.

There are over 2,000 Chinese students studying in the universities of Tokyo, Japan. Half of these are sent there by the Chinese government. Japan is indeed to become China's schoolmaster. Many Japanese school teachers are flocking to China. Our work in Japan is doubly important. Christianity implanted there means life for the Island Empire and also for China.

Many inquiries have come in concerning missionary lessons for the Sunday-schools. We are having published in the quarterlies a lesson each quarter to take the place of the review lesson, where it is desired. These lessons appear in the Standard Quarterlies, and we hope to have them in our other Sunday-school publications during 1906. We hope the teachers will take advantage of them.

The king of Uganda wrote: "In some parts of my country many are dying of the sleeping sickness." In this country many are suffering from the sleeping disease about missionary work and about giving. They are in danger and are not aware of it. They need to hear the words of God as a fire-bell at night saying, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

Let it not be forgotten that the missionary enterprise is not something tacked on to Christianity. It is not an after thought or an outside cause. The missionary enterprise is older than Christianity. The church owes its existence to missionaries, and not missionaries to the church. Christ was the first missionary. His apostles were missionaries. The missionary enterprise is of God and not of man.

Father Damien, the Belgian priest, who gave his life to alleviate the sufferings of the lepers in Molokai, has found a successor in his labors and in his martyrdom. His successor is a Belgian nobleman. He has been in the leper settlement since 1895. He has contracted the disease of those to whom he ministered. This nobleman, who is but thirty years of age, takes his latest trial with fortitude and cheerfulness.

This should be a time of earnest intercessory prayer throughout our brotherhood for greater things. What success has been achieved this year has come through the abounding grace of our Heavenly Father. Let us approach the throne of Grace with devout thanksgiving and ask God for a

greater victory. First, a victory over self that we may be fitting instruments for His using, and then a victory for the great work beyond. Some one has said: "The foreign mission work is His work and can not fail; it is our work and He will not let it fail."

In his book on Missions from the Modern View, Dr. Hume says: "There is much hesitation in India to accept what is naturally considered Western theology. But there is no criticism of the Lord Jesus Christ. He meets and satisfies the Hindu intellect, the Hindu heart, the Hindu life, as no one else. And he is winning India to himself. He will win it wholly. Keshab Chundar Sen well said, 'It is Christ who rules British India, and not the British government. None but Christ, none but Christ, none but Christ, have deserved this bright, this precious diadem, and Jesus shall have it.'"

Dr. C. B. MacAfee, of Brooklyn, gives six good reasons in the Assembly Herald why he is an optimist as to foreign missions: 1. He always wins who sides with God. 2. The church is bound to fall in love with the will of its Master when once it understands the case. 3. A praying church is basis enough for optimism. 4. The high quality of the men sent out as foreign missionaries. 5. The fitness of the Gospel to supply the needs of the world. 6. The quality of the men whom the Gospel is finding and making in heathendom. There are plenty of other reasons for optimism as to foreign missions, but the Doctor says wisely that he likes the first one best.

A Hindu may be an Atheist, a Deist, a Monotheist, or a Polytheist. He may choose to have a faith and a creed, or go without one. Hinduism embraces within its fold all phases of belief and unbelief. Character depends more than on anything else on our living personal relation to the living personal God—on the sense that he sees, loves, calls, hears, approves our efforts after goodness, hates and abhors sins, inspires good desires, and gives us strength to carry them out. Hinduism teaches that one may believe there is such a Being or not, just as he likes. Not until India learns to believe in the one true and living God is there any hope for her moral regeneration.

Do foreign missions pay? An enterprising preacher in Kansas has been giving a series of missionary lectures as follows:

Missions and Exploration.
Missions and Translations.
Missions and Commerce.
Missions and Education.
Missions and Medicine.
Missions and International Relations.
Missions and Family Life.
Missions and the Home Church.
Missions and Martyrdom.
Missions and Obedience.

The working up and delivering of such a series of addresses would mark an epoch in a preacher's career. There are plenty of books to help a man in such an undertaking.

Let the business man ponder this: "War destroys markets and has closed more open doors than opened closed ones. But the missionary is the pioneer of commerce and the herald of civilization. If you want a wider market, send out more missionaries. The man who reads a Testament wants a shirt, and his wife wants a broom. Uganda will soon import American carpet-sweepers. The value of the exports and imports of Hawaii for a single year are twelve times as much as the total sum spent from the beginning until the end by foreign missionaries in evangelizing and civilizing the people. It ought not to take a busi-

ness man long to see that missions pay, even in the lowest sense of the word."

Not all the people in India are athirst for God, but some are. A missionary of the Christian Missionary Society writes as follows: "Amidst all the misery and superstition that one finds in India, one meets with men who are longing earnestly after God and striving to find Him. The Hindus feel that their own religion can not satisfy this longing. One of our missionaries was preaching near Lahore. An old man stood there listening eagerly; at last he burst out: 'I am thirsty—I am thirsting for God,' he cried. 'Tell me—tell me, have you seen Him? Can you show Him to me? I want to know Him!' Then bowing himself before the preacher the old heathen man declared he would fall down and worship him if only he could lead him to God. There are very many in India like this old man."

A missionary in the Punjab writes of a village which he visited when the plague was raging: "I was surprised to find at the threshold of nearly every house an earthenware vessel filled with water and grain on one side of the doorway, while on the other side there was a small fire burning. I inquired as to what the meaning of this strange phenomenon might be, and was told that a holy man had just come to the village to exercise the plague demon. This demon he represented as being hungry, thirsty, and cold, and its sole purpose in entering the houses of men was to satisfy these wants. Therefore the wisest and most effectual means to use to prevent it entering any house would be to place outside the door the wherewithal to satisfy its wants. Hence the water, the grain, and the fire in front of every house."

In speaking of the world's gains from the war in the East, the leading daily paper in St. Louis says: "To the United States the gains are moral and economic. Its government has won prestige such as no people have ever had since the Romans of Cæsar's time. The head of its government, by his work in bringing peace, dwarfed all the rulers of the earth, overshadowed the plenipotentiaries of the conference, and has received louder acclaim from popes, kaisers, czars, kings, and peoples than was ever given to a land or naval conqueror from Alexander and Themistocles down to Oyama and Togo. Through the settlement which has been brought an era of development will begin for Japan, China, Manchuria, and Korea, such as has not been seen till this time. As the London Times well says, the United States and Great Britain will be the largest gainers in this Asiatic industrial expansion, and the United States has certain important geographical advantages over England as well as over the rest of Europe which will count in the equation."

TEN AFRICAN EVANGELISTS.

These are supported by the Church in Bolengi, Congoland, Africa.

A NEW ERA.

We now close the thirtieth year's history of the Foreign Society, the most successful since its organization. Sixteen missionaries have been sent forth to the field. A marvelous work has been done in all the nations where we have missions. The interest at home has widened and deepened. A peculiar interest centers in the Annual Report, which will appear within the next thirty days. Thirty years of uninterrupted growth of the foreign missionary enterprise by our people must have a deep significance to all our churches. The work has grown so constantly and rapidly and yet permanently that we can hardly appreciate its present magnitude.

We have come to a new era. We must not be satisfied with movements in the future as tedious as those of the past. Our people are restless for larger things. Their outlook is world-wide; their purpose is to go to *every* nation and people and tribe. Their message is a universal one. It is for all tongues and conditions and ages. Their purpose is all-embracing; it is nothing less than the redemption of the whole human family.

Our people have a larger vision of Jesus, the Christ. His last marching order has a new and more significant meaning to them. They have a deeper realization of their obligation and a new consciousness of their place and power. The methods, the standards, and the hopes of the past will not meet their plans and ambitions for the present nor for the future. While their horizon has been enlarged the power of God has come upon them anew.

A new standard has been suggested for the new year, and the officers of the Society as servants of the churches cheerfully adopt it. *It is nothing less than* $300,000 *for Foreign Missions by September* 30, 1906. This then will be our new slogan. It is not too much to ask nor expect. Even this amount is by no means a full measure of our ability. It is less than a general average of thirty cents per member. Some have suggested that we undertake to raise $500,000, others a million. These suggestions indicate the trend of sentiment for larger things among the friends of the work. No one has thought of less than $300,000 as a worthy and inspiring watchword.

Of course, this new task laid upon us contemplates enlarged plans both by the Executive Committee and by the churches. To this end a new Secretary, in the person of Stephen J. Corey, has been engaged to aid the

churches in a more vigorous campaign. A. McLean, as President, and F. M. Rains, as Secretary, will devote themselves unreservedly to the duties assigned them. And besides, O. G. Hertzog, of Hiram, Ohio, has just been engaged to solicit special funds in aid of our educational work in foreign lands. And before the close of the current missionary year we hope to announce the appointment of a special Secretary for the West in harmony with the urgent recommendation of the Board of Managers of the Foreign Christian Missionary Society, at its annual meeting at San Francisco. Steps have already been taken in this direction.

During the new year we hope to raise a special fund of $50,000 in personal gifts for mission buildings—mission homes, mission hospitals, mission chapels, mission schools, etc. This is a most urgent need. There is the same demand for proper building facilities in the great cities of the far east as in this country. In the past few years we have been sending out large numbers of new missionaries in response to the need and the persistent cry of the men and women on the field. Many of them are not properly housed and are handicapped for lack of chapels, etc. This need must be met. The regular offerings of the churches and Sunday-schools can not well be encroached upon, as every dollar from these sources is needed to pay the regular salaries of the missionaries. Our main reliance is in the response of generous friends for this special purpose. Of course, this $50,000 is included in the $300,000 proposed.

The larger undertakings will naturally suggest to the churches the importance of projecting plans for more generous things than has characterized them in the past. Many churches give pitifully small amounts. Some do not touch the work with the tips of their fingers. As a consequence most churches of this class are either dying or are in a weak and sickly condition. The generous and growing churches will gladly enlarge their gifts to meet the new obligation.

And above all, we need a new and firmer reliance upon God, a deeper spiritual life, a firmer grasp upon the purposes and plans for the world's redemption and a larger measure of the gift of the Holy Spirit.

> *"The heart that loves sets no time limit to its service, nor stays to measure its gifts; for Love must serve and Love must give."*

THE INTELLIGENCER'S MISSION.

The aim of the Intelligencer is to keep the friends of missions acquainted with the work that is being done and with the people who are doing it. A missionary magazine is not an agency for collecting money. True, it contains some information about the receipts and about the financial needs of the Society, but that is not the main thing. If the Society had all the money it needs for every department of its work for a century to come, the need of the Intelligencer would be just as great as it is now.

The friends of Foreign Missions need to know who the workers are, where they are, and what they are doing. They need to be familiar with their experiences, their difficulties, their trials, and their triumphs. They need to understand the nature of the people among whom they live and work. Everything pertaining to the country and people is a matter of profound interest to those who are standing behind the missionaries and supporting them. The Intelligencer makes it its business to furnish this information. It is the only publication in the universe that does. Each issue contains forty or fifty letters from the fields. These letters are from those who are in the thickest of the fight. They give the latest facts from the firing line. This is the information that is absolutely indispensable to the friends of the work. They must have it if they are to sympathize with the missionaries and to pray for them as they should. The idea that a missionary magazine is an organ through which the Society appeals for funds should be dismissed for ever. Its business is to keep the members of the Society intelligent in regard to all that pertains to its agents on the field and the work they are doing.

In time of war people wish to know what is being done. They will buy papers every hour in the day. The same is true in a political campaign. Every man wishes to be informed as to the progress that is being made. Sportsmen keep informed as to every event of importance and every record made. The work of missions is the most influential and most enduring work that is being done in this day of great enterprises. It is the primary work of the church. It stands in the front rank of all the tasks the church has to fulfill. It is not to the credit of a Christian man in good standing to be informed about politics and war and market matters, and to be ignorant as to the greatest of all causes, the evangelization of the world. Every Christian should subscribe and read the missionary magazines and pass on the good news. No other literature is so fascinating and so thrilling; none other is well deserving of the attention of intelligent Christians.

MISSION STUDY CLASSES.

Not only are the young people to constitute the church of the future, but they have great ability to serve the church while still young. The question of what the church should do for the young people is rapidly giving place to the consideration of what the young people may do for the church; even in a financial way, because of their number, their resources are very great. The Sunday-schools of one religious body gave last year to missions nearly $500,000, or more than one-third as much as was given by the entire church itself. Our own Sunday-schools will give over $60,000 this year, and our Endeavor Societies will give not less than $10,000 for Foreign Missions. If the present willingness to give is fostered by a sustained campaign of education, the church of to-morrow will be indeed a conquering missionary church.

In the interest of this educational movement the well-known Forward Mission Study Course for young people is well worthy of careful attention. One of the most remarkable movements of the day is now taking place in connection with this Mission Study work. The enrollment in the various churches throughout the United States was more than doubled last year.

From the office of the Foreign Society between seventy-five and one hundred Mission Study Classes were organized. We are unable to say definitely the number in attendance, but the number was large. We are laying plans this year to inaugurate a much larger program for this special feature. We hope to organize not less than 500 Mission Study Classes before the close of the missionary year, 1906.

In most cases the preacher of the church will lead in the matter. In some cases he may find it more desirable to encourage leadership on the part of others. In almost every church there will be found a school teacher or lawyer or some other person with sufficient training who will be able to lead the Mission Study Class by using the special helps which are provided for leaders. In some instances, however, where such leader is not to be found, the pastor has thought it more desirable to teach the class in order that leaders might be developed for the next season's work.

The preachers have discovered that the young people find the subject intensely interesting. One says: "We have no other gathering in the Society for which they are more eager." Still another says: "Our young people prefer to come together for the study than attending places of amusement." "Many expressed regret that we had come to the end of the course."

Those interested in this subject should correspond with this office at once for full information. We are glad to serve the friends of the work in any possible way.

TRIUMPHS IN JAPAN.

MAUDE W. MADDEN, SENDAI.

As for the triumphs, there are many. When one can sit with these people and remember that they had no Christian home, no Christian parents, no Christian influences during childhood, and that your message to them must be simple, as to little children; and when you can give this in their own language, so they will heed the message, and not your queer pronunciation, or grammatical errors: give it so they forget you came from another land—thank God for such a triumph! Through the door of the language we enter freely into the hearts and lives of the people. They will not confide in one who only half knows their language. They say, "Such a one would only misunderstand us in heart and word."

Repentant Christians Win Souls.—When Christians having been led away, repentant, bring other souls to Christ, ah, that is a triumph indeed! When those for whom you have toiled and prayed for months give themselves to Christ and prove it by earnest work; and when a small congregation of Christians whose living is from five to twenty-five dollars a month, pay all their running expenses and offer to pay half or more towards a lot and church building, the missionary realizes a most triumphant joy. He would not return to his native land, to his old selfish life, no matter how useful it used to seem, for any prize the world can offer. These are some of the gospel triumphs.

Japanese Acknowledge Mission Help in Temporal Things.—Many of the Japanese acknowledge that to the help of missionaries their advance in civilization, their better food and other creature comforts owe quite a debt of gratitude. There are open doors everywhere for the reception of the gospel. Many who formerly said, "I oppose," now beg to be taught!

Baptisms.—There are baptisms in one or more of our twenty stations every Lord's Day. The time of seed sowing has not yet passed, but already the harvest is being gathered in. Christians are in influence everywhere. Even in so small (?) a matter as "comfort bags" for the soldiers, only those which came through the W. C. T. U. would be accepted, though the Buddhists and others tried various ways to have theirs received without passing through Christian hands.

Growth in Grace and Knowledge.—Christians are growing in grace and knowledge. This is a great triumph. To become a Christian is not so difficult, but to remain true, and to grow into a lovely Christian character, amid heathen surroundings, is no easy matter. Yet such is the power of the gospel of Christ.

A New Ambition for Japanese Women.—Many a Japanese woman who could not read, and never cared to learn, has, since becoming a Christian, sacrificed much time and patience to the learning of her native printed

characters, so that she could enjoy reading the Word of God herself, and could teach it to her children. The Gospel lifts up the heart and courage of the uneducated (though not necessarily poor) Japanese woman and gives her a noble ambition.

A Truer Motherhood.—Mothers are briging up their children as Christians. They are becoming thoughtful and careful of their children's associates. There are Christian weddings. Children are born into Christian homes. There are no divorces among Christians, who were such when married, tho' a Christian wife is sometimes divorced by an un-Christian husband. The children of Christian parents will grow up to wonder why their ancestors believed their old superstitutions, as we do our old Greeek and Roman mythology. The Christian Church in the next generation will grow by leaps and bounds! It is being said of one of our evangelists, himself the son of heathen parents, "K— is doing a grand work for Christ, but his grandest and best work is his family which he is so carefully and prayerfully rearing. His oldest daughters are Bible women, than whom there are no better in Japan, for their age and experience; his son is looking forward to the ministry, and the younger children have no ambition but to imitate the older ones."

The Death of Christians.—Christians are dying in Japan, and in their death so glorifying God that souls are saved.

What can we say more? *The Gospel of Christ is triumphant in Japan!*

"King Jesus, reign for evermore,
Unrivaled in Thy courts above;
While we, with all Thy saints adore
The wonders of redeeming love."

PIONEERING IN THE PHILIPPINES.

C. L. PICKETT, M. D.

I recently visited the Cagayan Valley. The purpose of this visit was to determine the advisability of locating a station in that region. I visited nine different towns. Everywhere the people were ready and anxious to listen to the gospel. Over one hundred portions of Scripture were sold.

The population of the province of Cagayan is 142,000. The population of the adjoining province on the south is 69,000. There is no Protestant misionary in either province. If ever there was an opportunity for Protestant work and a pressing demand for it, it is here. Multitudes are ready to give the missionary a respectful hearing. The people are accessible, teachable, hospitable. The field about Samaria was no riper when Jesus bade his disciples lift up their eyes and look.

My conviction is that a medical worker should be sent with an evangelist. There is one Spanish physician and one American negro physician

in the province of Cagayan. The prices charged by all are such as to render medical service out of the reach of the common people. In talking with the mayor of one town, he said, "When our people are seriously sick, they die; there is no other remedy for them." When I suggested the possibility of sending a medical missionary he said, "Good, send us one quickly. The need is very great and our people will treat him well." The suggestion met with a similar response in every village.

At all times we have had splendid audiences to hear the preaching. Sometimes we have had as many as 500 present. We found a man who had purchased a Bible some two years ago. Upon hearing our preaching, he asked for baptism at once. I found he had a very good general idea of the teaching of the word of God. The next day our evangelist baptized him. We have, therefore, at the beginning in this important commercial city, a man who is even now distributing literature and doing all he can for the cause.

Taking it all in all, it is my opinion that now is the most opportune time to extend our work in all directions. Religiously, as otherwise, this is a transition period throughout the Islands. The change from Spanish bishops and church officials to American and Australian priests is being brought about slowly. Naturally the language and other problems make it inevitable that the new regime be slow in getting close to the people. Missionary work now will in all probability amount to ten times what the same effort will amount to ten years hence. The younger generation is being influenced considerably by the public schools and is doing some thinking for itself. It is our opportunity to direct a portion at least of this thought to the glory of the Father's Kingdom. We would, therefore, beseech the Society for the favorable consideration of this field and implore the sending of additional workers to occupy new territory at as early a date as posible. We believe that the Lord has much people in these parts, and that the sowing of the seed of the kingdom will bring forth immediate harvest of even more than a hundred-fold.

THE DEDICATION AT SENDAI, JAPAN.

M. B. MADDEN.

The Sendai Church was dedicated Sunday, May 21. At the regular morning service, F. E. Hagin, of Tokyo, preached a good sermon on the "Lord's Prayer." Kawamura San and Hasegawa San, the evangelist from Akozu, and Fukushima presided at the Lord's table.

The public dedication service was held in the afternoon, the pastor, Mr. Takagi, presiding. The Scripture was read by Mr. Sawaki, the young evangelist from Sanuma, who is a member of the Sendai congregation. A special English song was sung by the young men and women of the church.

The sermon was preached by H. H. Guy, of the Drake Bible College, on the subject, "Christianity as a universal religion." A statement of the building fund and the purpose of the building was made by M. B. Madden. Congratulatory addresses were made by the mayor of Sendai, Mr. Hayakawa; A. K. Faust, representative of the Sendai missionaries; Katagiri San, pastor of the Congregational Church, representative of Sendai Churches, and Mr. Kawamura, representative of visiting brethren.

The audience numbered over 300, comprising the members of the church, attendants at women's meetings, Bible-classes, friends, and visitors. Sunday evening President Ishikawa, of Drake Bible College, and Dr. Guy preached to a good audience. The evening meetings were continued during the week.

After working in small, dark Japanese houses for seven years, it was a time of joy and thankfulness when we moved into our nice new chapel. This is the fourth home of the congregation, each move being into better quarters, and now we have a permanent home in a good location. The land is part of the highest point in Sendai, at the junction of three streets. The building has a solid brick foundation, brick and cement baptistery, cedar floors, white plastered walls, varnished ceiling, and slate roof. The main room is 24 by 36 feet, an ell room 18 by 18, with Japanese mats, and a rear room 12 by 24, open into the main room, being separated by folding doors. The pulpit is at the corner of the three rooms upon a semi-circular platform, the preacher being in view of every seat. The windows are figured and colored glass, with a representation of the Rising Sun, the Japanese flag, over the top of each in white and red glass. The church is lighted by acetylene gas.

The capacity of the building is a little over 200, and the cost, including land, was about $1,500. The Japanese Christians contributed over fifty yen. The membership is now over 100, but twelve are in Manchuria at the seat of war; five are in the barracks, one is preaching near Sendai, and many are in school in different parts of the empire.

For one year "John the Baptist" Kawamura worked in Sendai. Since that time we have had only student workers, Messrs. Takeshita, Suto, Mitsui, and Okuno, who all did good work. Last November Mr. Takagi, one of our oldest workers, came to Sendai, and is now pastor.

The first Sunday after dedication two young men were baptized, and on Friday, the funeral of the mother of one of our evangelists was held from the church. She died in the faith, but had not been able to be baptized.

I take this occasion to thank all who contributed to the building fund. The building will be well used, and a great aid to the church, not only in Sendai, but throughout the district. We thank God and take new courage.

THE "GRAND OLD MAN" OF CENTRAL CHINA.

ELLIOTT I. OSGOOD, CHU CHEO.

On September 24, 1905, Dr. Griffith John, of the London Mission, at Hankow, will have been in China just fifty years. When he began his missionary career he was not quite twenty-four years old. At Hankow, May 24, 1905, a group photo was taken of three men. Dr. Martin, who has spent long years in connection with the Chinese government, yet always retaining his character as a missionary, has been in this country fifty-five years. J. Hudson Taylor, the father of the China Inland Mission, fulfilled a record of fifty-one years when he was called to his home above. Dr. Griffith John, the pioneer to central interior China, still a hale old man at seventy-four, is this year celebrating his jubilee, and friends are remembering the ocasion by placing the Central China Religious Tract Society, of which he has been the perpetual president, into buildings and on land of its own.

At Kuling, July 27th, a crowded audience listened for an hour to one of the most inspiring addresses ever heard in this country from the lips of this old, but intensely optimistic pioneer of missions.

He had come to this country when but five places were open to missions, when missionaries could not leave their place for over twenty-four hours at a time, but must report to their consul at the end of that time. He came when the whole country could report but a scant 400 native Christians.

Now the country from one end to the other is free to mission activity. One hundred and fifty thousand native Christians can be counted and adherents of double that number are connected with Christian work.

In that day a noted official when asked why he did not take more interest in the world in general, proudly answered, "Why should I who have the thirteen classics in my stomach be interested in what the rest of this despicable world is doing? Am I not a citizen of the great Flowery Kingdom?" Now we can not put out modern literature and learning fast enough into the language of this people to satisfy their demand.

Dr. John did not wish to come to China. His choice was Madagascar, but the gates to that island were providentially closed and the committee sent him to China. He had not been one month in this country until he was fully satisfied that God had led him hither.

He settled in Shanghai to study the language and prepare for the time he felt sure would soon come when he should enter the interior, for which he was sent. The men with whom he was for the time associated and whose images still are fixed upon his memory were Medhurst, Wiley, Lockhart, Bridgman, Boone, Muirhead, and Edkins, all now of sainted memory.

In 1860 nine new ports were opened, and the missionaries began to branch out. Dr. John with two others undertook to enter Soochow. They went to one gate and were refused admittance, but were told to go to another. To this they went, but were met with the same reply. They went back to their boat, shut up its front, and directed their boatman to put his boat through the water gate, and thus they entered. The next time Dr. John, after having prepared and committed three sermons in Chinese to memory went to the city, he was escorted by an immense crowd to a place where they gave him a table upon which to stand. He gave his first sermon to an appreciative audience, who clamored for more. He followed with the second and with the third, and then he said, to save his life he could not give them another, as he had given all he knew in Chinese. With Chinese courtesy he begged them to open a way, and bowing to them on all sides, he made his way to his boat, glad to have come off so easily.

The same year he had the privilege of spending nine days in Nanking, then held by the Taipings. There he did a thing he has never done since. Every evening he dined with kings, so numerous were those who had gained this title of royalty from their more royal master, who took upon himself the title of "king of kings" and "the brother of Christ."

To Hankow he moved in the next year, and there began the long career he has so nobly filled in service to his Master. From the beginning he adopted the plan of preaching but a short time, and then giving the Chinese an opportunity to ask questions. The answering of the questions was the origin of the long series of tracts he has put forth.

I said he is optimistic. Listen to him as he preaches or sit in his presence for one-half hour. You will need no other evidence. "Griffith" means "great faith," and that seems to have been the motto of his life. When asked why he is so optimistic, he will give two reasons, "*What he has seen* and *the promises of God.*"

In 1868 he took a six months' trip into Szchuen and Shensi. In all that trip he saw not one missionary or one native Christian. Now that and all the rest of this country are dotted with mission stations. When he first went to Hankow he was the only missionary there. Now there are no less than ten hospitals and dispensaries in that triumvirate of cities, to say nothing of all the accompanying work which is associated with so much medical activity. But a few years ago Hunan province was utterly closed to missions. Now thirteen different missionary societies have representatives there, and there are a hundred stations or centers of work. In twenty-nine years he has seen the tract society of which he is president increase its circulation from 9,000 books to the present output of more than 2,500,000 books annually. Is this not sufficient basis for optimism?

But it is great faith which is the foundation of his hope for the future of China. With him Christianity is not *a* system of religion,

but *the* religion. Christ is not *a* Savior or great religious teacher, but *the* Savior. The Bible is not a code of morals and religion, not a book to be placed by the side of the Koran, Confucian classics, and the Veda, but the *Book of books, the Word of the Living God.* To him Christ is the Divine Son of God and the Savior of the World. This is what has made him the inspiration to every man who has had the rich privilege of coming in touch with his consecrated life and the "grand old man" of the Yangtse Valley.

MOVEMENTS OF MISSIONARIES.

Fred E. Hagin, Tokio, Japan, in a recent letter, says: "How glad I am that the receipts have increased! It surely is God's work, for just now in China and Japan there are open doors never open before in the history of the world. You will see old China shake herself and wake up shortly. There are 13,000 Chinese students in Japan. They are coming in droves."

Dr. A. L. Shelton, Ta Chien Lu, West China, under date of June 10th, says: "True, I am busier than I ever was in my life, but I like to be busy. That is what I came for. God has blessed our efforts so that they have succeeded beyond our hopes. Another boy entered school this morning, so now we have twelve boys who get regular and systematic teaching and who are learning very rapidly. The meetings are well attended. Our chapel is nearly always full."

Ten missionaries sailed from San Francisco on the ship China, September 5th. They go to the following fields: Bruce L. Kirshner and Wife go to Manila, in the Philippine Islands; J. C. Ogden and Wife go to the borders of Tibet; H. C. Saum and Wife, D. O. Cunningham and Wife, and Miss Olive Griffith go to India; Miss Lavenia Oldham and Miss Stella Lewis go to Japan. These workers go in the fulness of the blessing of the Gospel of Christ. They are greatly needed, and will be cordially welcomed by the missionaries.

Good news comes from Christiania, Norway. There is a strong church there built up by A. Fladberg, on New Testament lines. He and our missionary, R. P. Andersen, are working together, and a permanent union will no doubt be effected soon. This is a strong body and means a new era for our work in that important center. R. P. Andersen, in a recent letter, says: Next month I begin a class for training preachers, an evening class, with five or six men from Mr. Fladberg's church." We must build up an educational work in that city. If we could train twenty-five young Norwegians for evangelistic work, we would take the whole land.

John G. McGavran, Damoh, India, says: "The Damoh Church and Christians have organized the Damoh Christian Missionary Society. We have about thirty members now. Shall likely reach forty. This is the first Society of its sort in our Mission. There are few in any other Mission. It is a native affair and we hope it will take in all the stations, and that the various local Societies will affiliate and hold a triennial or quadrennial convention. This is the result of two or three years' planning, and has taken some months to accomplish. So I hope it is a serious and permanent attempt, and that it will be the beginning of a new spirit of self help in the church."

FROM THE MISSIONARIES.

INDIA.

One of My Zenanas.

This is the home of a Mohammedan gentleman in government employ, transferred from Delhi where nearly all his relations were living. Now his father and one brother are in Jabapur also in government employ. This system of transfer scatters families far and wide.

I have visited this home almost every Saturday afternoon for a year. The family consists of the husband's mother, husband and wife, four daughters, ages varying from eighteen to eight, and one son of seven years. The oldest daughter is a widow with a little boy of two and a half years. There are also two servants—an old woman and a boy.

This house possesses the usual courtyard, with rooms ranged along two sides and on the other two sides a high wall. On the front side is the only entrance. There is a verandah along the two sides. Off one side are the sleeping apartments. The door leads on to another long verandah and there is a large yard beyond, but this, being open, is not used by the women. There are carpets and pillows spread out on the verandah floor, also beds standing about the courtyard. Carpet and pillows are dirty, usually, and give one quite a shock when first seen, especially when one expected to see gay colored cushions. The pillows are of cotton covered with unbleached calico, and are never washed, I should judge.

Now this is just one family with the husband's mother, not several sons' families, as live in many houses. There are nine people, six of them women, and two little boys, besides the two servants. The latter probably do not sleep there.

Eleven people! Six of them never go outside excepting once in a great while, and then only in a closed tonga to go and sit in a similar shut-in and dirty courtyard. The gay colored pictures you have seen can give you no idea of what an Eastern home is like.

Dressed up in all their finest clothes the glamour certainly is there, and they look clean and pretty, but ordinarily they appear very dowdy.

The other inhabitants are a pony, stabled in one of the side rooms near the front; quite a number of ducks, fowls, pigeons, guinea fowls, and goats. The pony and goats are secured by ropes, but all the others have their freedom, running into the bedrooms and perching on the beds. The pigeons come down and pick grain out of the basket as the women are cleaning it for grinding. The noise and dirt are better imagined than described. There is also a drain running along the courtyard which smells most offensive. The younger children playing noisily and the fowls running hither and thither, cackling, and the ducks quacking, altogether make a noise most distracting. Sometimes I can scarcely hear what the pupil is reading. And, moreover, the other girls will be reading over aloud their lesson. This is awful to a Westerner, however, an Easterner does not seem to mind it at all.

Now that I am studying Urdu I shall help them and thereby myself to learn their own language, and after a little time read with them parts of the New Testament. I have taught three of them to write Hindi and two of them to read also, and while at the Hills received letters very creditably written. They are all bright girls and learn very readily. The mother and eldest daughter already know Urdu. The youngest girl soon will also be

put in Purdah, and this after having almost the run of the streets.

This is a very pleasant family. They, of course, like all Mohammedans, do not believe in Christ as the Son of God. The wife was very much affected on hearing me sing a hymn which describes the Crucifixion. She most indignantly asked, "Who killed him?"

I hope my word picture will give you a better idea of a Zenana, and so when you come East you will not be so rudely shocked as you otherwise might be, when you see the dirt as well as the glamour of the East. Some day I will take you with me into a Hindu gentleman's home.—Mary L. Clark, Damoh.

Conversion of a Witch.

Four years ago a promising young man was baptized. He was an independent worker and seemed sincere in his belief. He has always continued steadfast in the Christian religion, but his wife has been a constant source of worry and anxiety. The people around firmly believed she was a witch, and at times we truly felt that Satan had a strong hold on her. We made several efforts to draw her to Christ, but all was of no avail. She continued in her sins, hard and callous, refusing to have anything to do with Christians or Christianity. At the beginning of this year Mr. Gordon organized a band entitled "One Win One." Several Christians joined, pledging to pray and work for one person during the year. Sonarinbai, the wife of my medical helper, undertook the difficult task of drawing in this woman who was supposed to be a witch. She prayed for and with her, taught her from the Bible and persevered in her work till at the end of two months she influenced this woman who was so hardened and dead in sin to accept Christ as her personal Savior. The woman was baptized and seemed so happy. It is wonderful what Christ's personality can do in individual hearts. He has indeed taken out the stony heart and given her a heart of flesh, and our prayer is that this young woman may now be a power for good as she has hitherto been a power for evil in the community.—Dr. Anna M. Gordon, Mungeli.

Educational and Medical Work.

I am glad to report that the small building to be used as school and chapel is now ready for use. It is thirty by fifteen feet, inside measurement, and has a verandah nine feet wide on one side. It will comfortably seat eighty people, by crowding it will seat one hundred. I am expecting the help of another able evangelist and a Bible woman for Mrs. Stubbin in a few days. That will increase our forces and enable us to do better work. Next year I would like, if possible, to secure the services of a native doctor. I have cured several cases of bad eyes. Now I have the whole district bringing in the halt, the lame, and the blind, expecting me to perform miracles. The people despise the government hospital here, which is under a native assistant.

Returning to our little school chapel, I would like to say that we have one of the best sites in town. We are right between the low caste and high caste, and between two of the largest temples in Hatta. So you see we are driving a wedge right into the center of the devil's stronghold. And what is more, we are going to get him out.

I have not heard a man in Hatta that will not acknowledge that there is much in Hinduism that is degrading. I did meet three native government officials who said that there was as much vitality left in Hinduism as there was in Christianity in Europe. I asked them one question: "How many missionaries has Hinduism sent to foreign countries?" Their reply was,

"None, or practically none." I replied, "Put that against the 16,000 missionaries that Christianity has on the foreign field and see which has the greater vitality." They never spoke another word on the subject. I thought our 16,000 missionaries spoke volumes.

A Brahman school teacher, sixteen miles from here has been corresponding with me. He wants to know more about the way. We are right in the firing line. Port Arthur is falling, and Harbin is in sight. We want twenty more good native evangelists as reinforcements. I could give them abundance of work. We need men who are not afraid of hardships and have no fear of death. We see a white face two or three times a year. If we can not see your faces, we must have your prayers.—F. E. Stubbin.

The Naming of the Baby.

Four weeks ago on a moonlight night a little baby girl was born in a little mud house away down in the jungle. The jungle was all so still, not a sound to break the silence; only a baby's cry and two hearts were made glad. A sister said, "See, she looks about," and we all laughed in the happy way people do, because she looked about, for neither father nor mother had known the moon was shining, or had seen the faces of their friends for many a day. He lives in absolute darkness, but his face bears the smile his eyes might never give out. Next day I asked, "Do you see your baby's face?" She had been holding her face close to the little one. She said that by looking so she could see a little, but just enough to know that it was a baby. Mother and baby thrived and the father grew in importance and now a month has passed and to-day comes this invitation with a list of names including all the women in the church:

"Let it be known to all the sisters whose names are below written that, because of the priceless gift which the most merciful God having compassion on me has bestowed on me in giving me a daughter, I wish to join with all of you in rendering countless thanks and adoration to God the giver.

"Wherefore, in order that you may participate in this rejoicing, I respectfully send you this invitation with great delight. Be pleased to graciously accept and at five o'clock this evening adorn my home by your presence. I again pray you to bring me joy by being present at the time and place named. Be pleased to affix your signatures as a guarantee that the invitation has been circulated."

In front of the house are rugs spread on the clean ground, beds are placed about for us to sit on, and sitting here, what do we see? Mothers, mothers, all young mothers, and we take babies one by one and praise each one. The Men Sahibs are there, too, with their children, and they sit on the rugs and hold the little brown babies. After awhile when all have come and we have spent a pleasant hour, one of us, to get things going, asks what name has been chosen. The father says he does not know, whatever name we like; the mother, too, says she has chosen no name, whatever pleases us would please them, but after much asking and a goodly display of modesty on the part of those chiefly concerned, we discover that they wish to have the baby named Sevwanti, a rose. In the meantime she, dressed in her best clothes, has been passed from hand to hand for all to see and admire. One song has been a favorite in these little thanksgiving meetings, "When Mothers of Salem." After singing this and the reading of a prayer for the little one and the father and mother, the service is closed.

Native sweets are passed, the children play about, and we do a little more baby worship. There are nine

babies born this year, so you see what scope we have, a baby to suit almost any one's fancy, dear little clean Christian babies. Sevwanti is a comfort and will be a blessing to her blind parents. Param, the father, is an oil maker. He works all day long at his trade. The mother, Radha, keeps her house clean and does all her own work. The house is not a sad one, and now that the little rose has come, there will be added brightness.—Dr. Mary T. McGavran, Damoh.

JAPAN.

Open Doors.

My helper and I went to Yokote on the 23d of last month for a few days' evangelistic work. The railroad is not finished all the way to Yokote. The trains only run to Omagari, a town of about four thousand inhabitants. At this place there is a large agricultural school. We have several friends among the teachers and their wives at this place.

LIEUTENANT MORITA,

One of the faithful members of the Hongo Church, Tokio, Japan. He is an active Christian worker. He was the only Christian on board the Amagi gunboat, but was not ashamed of Christ. He distributed tracts and Scripture portions. Lately he was promoted to the staff of officers aboard the first-class battleship, Shikishima.

Before taking a jinricksha for Yokote, we called to see a friend, whom we found glad not only to see us, but to listen to the Gospel. When she saw us preparing to sing and give her a little Bible lesson, she asked us if we would wait until she had called in a neighbor friend. She was gone about ten minutes, bringing with her five women. We remained two hours with them, singing, explaining the meaning of the songs, and teaching them a Bible lesson. On leaving, we received a cordial invitation to have a meeting on the way back.

In Yokote we held two meetings and visited at the homes of all the Christians. This was our first work in Yokote for the women. Five young ladies said they had heard Christianity for the first time. There were mothers, too, at our meetings, and all listened well. The three days' stay in Yokote was very pleasant.

On the way back to Omagari, we took a little country road, winding in and out among the rice-fields, to a little village where one of our Akita young girls has gone to teach school. She is not yet a Christian, but in this lonely place, away from all her friends, the words of the songs, "He 's the Lily of the Valley," and "What a friend we have in Jesus," were sung with real feeling. We are hoping and praying that she may soon accept Jesus as her friend and Savior.

Coming on to Omagari, we found our friends waiting for us, and soon the little house was nearly filled with women and children. We sang a few songs and gave a short talk to the children. Afterwards a talk to the women. They listened well and were glad to receive the tracts. Three or-

dered Bibles. Mr. Stevens has since gone to this town and rented a preaching place. We hope some of us can go once a month and hold meetings.

Everything looks brighter in the direction of Christianity this spring. One baptism yesterday and three last Wednesday night. Three of the number are nurses. This makes nine nurses who have become Christians during the past year. Most of them are members of the Red Cross Association.

The girls' high school pupils are influenced by a teacher who calls himself a Christian, yet believes and teaches that becoming a member of the church and being baptized is not necessary. He is exceedingly earnest in his teaching and has kept many of our Bible class girls from taking the steps toward being real followers of Christ. These difficulties only make the members more faithful and stronger in their belief of the need of Christian life in the church.

We are glad to read of the good work being done in other fields. May the time soon come when all shall become Christians.—Jessie J. Asbury.

Great Interest.

H. H. Guy has been with us here in Akita in a short meeting. We have never before seen so great an interest. The attendance was the largest in the history of Christian work in this prefecture. The highest officials with their families turned out to hear the gospel. The church seats 300, but we found it necessary to open a room in the rear. This was the first time since the church was built that this was done. On Sunday night some 200 stood inside and out. Mr. Guy was especially clear and forceful in his arguments. Some decided to inquire seriously about the gospel. If they became members of the church, there will be no further concern about self-support in Akita. We have long labored and waited and prayed. We can now reasonably think that this meeting is the answer to our prayers.—E. S. Stevens.

For we are made for co-operation, like feet, like hands, like eyelids, like the rows of the upper and lower teeth. Marcus Aurelius.

FRED E. HAGIN'S HOME,
TOKIO, JAPAN.

Speaking While on Furlough.

I am now at home. Two weeks ago I landed in Sydney and have already addressed eleven meetings. I am to make a tour of all the states and Tasmania and New Zealand.

Recently in a ten days' visit to Western Australia I addressed fifteen audiences in ten days. I spent three nights on the train. Everywhere the people are kind and appreciative. There is undoubtedly a growing missionary interest in the Australian churches. I am very grateful that the Lord has counted me worthy for this service.—P. A. Davey.

CHINA.

Cruelty.

The other day when I was walking along a canal in the country, I saw a dog gnawing at something that it was keeping partially hidden under the edge of the water. It looked strange, and I stopped to look more closely. As he lifted it up I saw clothing hanging from the object. With a sickening sense of horror I asked others what it was. They confirmed my fears. "A child," they replied indifferently, without any surprise or apparent horror.

Another instance of this kind came to my notice a few days ago. We have a girl at Pukeo who became a Christian a few years ago and has been very faithful and zealous ever since. A few months ago she was married to a heathen to whom her mother had engaged her. About a month after her marriage we had a convention in Pukeo, and she, of course, wished to attend. Her husband said to her, "If you go I will break both your legs." "If you break my legs, I can not work for you," replied the bride. They are farmers, and the farmers' wives all help in the fields. "I do not care," he brutally replied. "I am willing to wait on you in bed if necessary, for if you go I shall certainly break your legs so you can never go again." Think of the future prospects for this bride!

On my last long trip I was greatly gratified to see our people giving up their idols. In one home the man of the house brought me his images and said, "I do not want them, I will give them to you, do as you please with them." His wife had not yet expressed her desire to become a Christian, so I thought if I took them with me to keep or send to friends in America, she might think I deemed them something precious, so I said, "They are of no use, shall we burn them?" "If you wish," said the husband. I watched the wife, and to my surprise, she gave him matches, and with her own hands helped demolish those hideous household gods.

I was especially impressed in this neighborhood with the earnestness of the inquirers. They are farmers and do not know many Chinese characters. They have to work most laborously over the Word of God to be able to read its precious truths, and this all by a bad flickering light after a hard day's work in the fields.

My work this spring and winter, and, indeed, ever since my furlough, has been a constant joy. I see many heart-rending sights, of course, but I have the Bread of Life to offer, and it is that for which these people are hungering, and they are beginning to realize it.—Mary Kelly.

A Little Chinese Sister.

Yang Ma Li was born into a poor family, and when her parents found that their new baby was only a girl, they decided to give her away. This seems to us a most heartless and cruel thing to do. But here in China it is a common custom, especially among the poor people. They consider it a burdensome and thankless

THREE GRAND MEN OF CHINA.

No. 1.—DR. MARTIN, Born April 10, 1827; arrived in China, April 10, 1850; still in the service.

No. 2.—DR. GRIFFITH JOHN, born December 14, 1831; arrived in China, September 24, 1855; still strong and active.

No. 3.—J. HUDSON TAYLOR, born May 21, 1832; arrived in China, March 1, 1854; died June 4, 1905.

task to have to raise a daughter, who will be married and leave them as soon as she is old enough to be of service and help. Many prefer to give their own daughters away and take other little girls to raise for their sons' wives. Thus, in many Chinese homes, we see these "little daughters-in-law" growing up in the same family with the little boys who are to be their husbands in future years.

Fortunately for Ma Li, the people who adopted her were Christians, and were very kind to her. They did not bind her feet tightly, so they could grow no more, as most Chinese do when their little girls are about five or six years old, for they had come

to know how wrong it is to destroy the temple which God has made, and thus cause their daughters to suffer all their lives, to make them cripples —**and just because men think very small feet are beautiful.** When she was old enough she was sent to a day school so that she might learn to read. But Ma Li did not go to school long, for when she was about seven years old sickness came. As the days and months went by she grew thinner and weaker and suffered more and more, until finally she was no longer able to come to the chapel and sing with the others as she loved to do,

"Jesus loves me, this I know,
For the Bible tells me so;
Little ones to Him belong,
They are weak, but He is strong."

For several months she lay on her bed and could scarcely be moved because of the intense pain. But she was a very patient sufferer. One day the missionary gave her some pretty picture cards on the back of one of which was written the text, "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life." She loved to read these words over and over, until she could repeat them. Though such a little girl, she had learned to love and trust this Savior.

One night she called those in the house to her bedside and said to them, "Very soon now I am going home. Do not grieve for me, do not feel badly. I am not afraid, for heaven is a happy place, and I shall soon see Jesus there." Then turning to one of the women who had lost a baby boy a few months before, with whom Ma Li used to play, she said, "I will find your little boy in heaven, and I 'll take care of him there." Before the dawn of that day upon which Ma Li would have been just eight years old, she had closed her eyes to this life and had "gone home" "to be with Jesus," and to spend with him this birthday in heaven.—Edna Pauline Dale, Wuhu.

Baptisms at Chu Cheo.

There is much to make our hearts rejoice here these days. All the work in the evangelistic and medical fields is fruitful. We are greatly encouraged. At a recent local conference in Kwan Wei we had six baptisms. They were those we knew and had instructed. These will be a great help to the work in Kwan Wei. You know that we sent Shi as a native missionary of all our churches to Bo Cheo. While he is absent we are giving each of our six preachers a turn of two months' preaching in Kwan Wei.

I have been in the villages preaching with my stereopticon. Hundreds come from all around the country to see the pictures and to hear the gospel. Some come by torchlight. They tell of what they hear hundreds of miles away. At one point I baptized the wife, daughter-in-law, and youngest son of one of the best native Christians we have. Last Sunday was a day of signal blessing. I baptized our day school teacher, Mr. Tsiang. Mr. Tsiang is a graduate. Dr. Osgood is having a good influence in two schools in the city.

This year I have made no great wide itinerary, but strengthened the village churches, equipped our preachers, aided them in their studies, and put in much valuable time in the new street chapel which we have in Chu Cheo.

The native Christians are coming more and more to realize that the work being done is their work. They are being taught self-reliance and self-support. Our native Christians are doing not a little evangelistic work. Pastor Chen is developing into a splendid preacher. He does fine work in my class of evangelists.—W. R. Hunt.

PHILIPPINE ISLANDS.

Successful Touring.

Last week I was out on Badok itinerating. I baptized eight at Tinai, but was caught in a typhoon and had to come home. I will return the day after to-morrow to finish my tour and to marry a couple of church members who should have been married two years ago. The gospel is cleaning up a good many homes in this country.—Hermon P. Williams.

Itinerating in Luzon.

On Wednesday, June 28th, I returned from a two weeks' trip to the north. The churches there are walking in peace, and are being edified by preaching and by personal reading of the Word. I preached in several new districts and spent four days preaching from house to house in Banqui, and distributing literature. I was received kindly at the homes of the people, and my visit to the parish priest and my exhortation that he walk in the way of godliness and begin preaching the gospel instead of saying mass, or at least, make a combination of the two, was not taken amiss. On the following Sunday, however, he told the people that separation from the Independent church means death and destruction to the separators. I worked alone in Banqui, as sickness and absence did not permit any of the brethren to aid me. To this I attribute partly the failure to make a beginning there this time. Nineteen were added to two other points, and elders and deacons were elected to serve them one year.

I found the brethren cleaner in body and more intelligent and industrious than they were a year ago. They are learning their civil as well as religious rights and the "principales" who have grown rich by despising and oppressing the poor and ignorant, cannot demand unremunerated labor as in former years.

While on my visit, the Independent Church celebrated Corpus Christi. More than thirty Protestants were summoned to help build booths and arches. Two years ago they would just as readily have tried to refuse the summons of death. This time they dared disobey the voice of the consejal and glorified God by attending to their own affairs.

A class in vocal music has been started. One of the elders pays the instructor. He talks of purchasing a few instruments of music and has made a promise of $25 on a bell. Church bells are quite dear out here, and it will require a long time for a congregation to purchase one without assistance. If we could find some one to pay one-half on every bell purchased, it would be a fine thing.

A rain storm interfered somewhat with my visit to the north. Yesterday we had rain, but one member walked about five miles, part of the way through mud almost waist deep, to be with us.

We find difficulty in getting men to give their time to the work of evangelizing.—W. H. Hanna.

The Medical Work.

The work here moves on very much after the usual manner. After the first rains are over and the sun comes out good and strong, our medical work is accelerated on account of stomach troubles and diarrhœa. I have not yet determined the real cause of these diseases, but drinking the water here has something to do with them. The trouble seems to be almost universal. Mrs. Pickett, Mrs. Hanna, daughter Lois, and myself have all been attacked, though all seem to be improving just now. The natives seem to be quite as susceptible to it as Americans.

Last month brought us 203 patients.

Of these sixty-two had never been to our clinic before. The number of treatments for the month were 343. I can see quite a little change in the trend of medical work during the past six months. A goodly number of the people had never had sufficient means to pay the price required for medical attention. These have been learning our ways, and many of them have come to the clinic and have been greatly benefited thereby. Some can pay the cost of the medicines, some can pay one-half, and others seem to be able to pay almost nothing. But they are all treated fairly and most of them appreciate it, and seem to be passing the word along. Many of these cases are patients for a syphilis of many years' standing. The disease responds readily, but the medicine is very expensive. I am, therefore, confident that the margin of profits on the work each month is dropping off considerably. But I am happy to say that the "house" is still solvent with a slight balance on hand.—Dr. C. L. Pickett.

TIBET.

First Baptisms at Ta Chien Lu.

The need of more workers is very great. This need has been greatly increased in the last few days. Our evangelist, Yang, has decided to go home. This is through no lack of interest on his part. His mother has but two sons. The other is an opium smoker, and Yang is her only stay. His wife was willing to come here, but a man who would leave his mother entirely alone in China is despised by all his countrymen. It is a sore trial to Mr. Yang and to us all that he must leave us, but his first duty seems to be to the mother who bore him. In his absence all the preaching will have to be done by me. Perhaps if the Lord does not provide a man this year, it is to cause us to make better use of our energies. The days are crowded full from dawn until dark. It is a blessed work. Mrs. Shelton is right at home in the school and enjoys her work more and more every day.

We are to have our first baptisms one week from Friday, which will be July 7th. There will be three in all, two women and one man. They have been exceedingly faithful during the past year and have a fair knowledge of what it means to be a Christian. We are glad to have them come.—Dr. A. L. Shelton.

The Medical Work.

I have had three cases of attempted suicide by taking opium in the last six days. They were all young women. Each one had an infant under one year of age. All had quarreled with their husband or neighbors. One of them died. I worked over her for several hours, bringing her out of a deep coma. When she recovered enough to scold, I left her, telling her people to be sure not to let her go to sleep. They all slept, and when they awoke in the morning they found her beyond hope.

One of the other women had taken an enormous dose. She wanted to die in her enemy's home. She moved into it for that purpose. On her arrival the whole family fled. We had an awful time of it from 9 A. M. until 1 P. M. I stayed by her and she recovered. These cases have made me a host of friends. I am sure the time and energy was well spent.—Dr. Susie C. Rijnhart.

NORWAY.

Good News.

I have nothing but good to report of the work in my part of the country. One of our preachers has gone north to E. W. Pease in Bergen. The condition of things in Southern Norway has not been so quiet and peaceable

for many years. I think there is not at present a discordant note. The Lord has been blessing us in Fredrickshald. There has been quite a revival. I have been there several times, and there have been conversions and decisions each time. In Fredrickstad the good work goes on. There have been decisions and baptisms there, too. The church building is small, and is full Sunday evenings with the members, so that, as one brother writes, there is no room for sinners. We have much to encourage us. The churches are rousing themselves.—R. P. Anderson, Christiania.

GREAT TRUTHS IN SMALL WORDS.

Oh, let us seek and work the good of all
Who live. As men are big of brain and great
Of heart, so quick and keen their sense of kin
With man as man. So Christ, though born a Jew,
Found all names small but Son of man. As good
And great men climb the heights, their sky-line grows
To bound all men, at last, and all their weal.

No man till now could find a way to help
All men. The tribes have fled too far. The seas
And wastes have been too wide. The climes and tongues
Have been too strange. And men have built strong walls
Of stone, and walls of hate more strong. But now,
At length, the walls are down. All hills have sunk
To plains. We flash our words through space. We span
The seas. And men who fled draw near and trade
Choice things their hands have wrought. There is no man
So far but I may touch his hand and help
Him if I will. —Baptist Missionary Magazine.

SUNDAY-SCHOOL DEPARTMENT.

A Living-Link Sunday-School.

The following is from R. L. Pfaffenbach, superintendent of the Pomona, California, Sunday-school: "Our school is going to become a Living-Link next year, and we have started a chain of six hundred links at one dollar each, across our church building. It is growing rapidly each week. Have come home from the San Francisco Convention on fire for Foreign Missions and told the school that we should raise $1,000 instead of $600. If any one wants to know our plan for raising missionary money, I will be only too glad to give it to any one who will write me. The plan is a winner, and we expect to have the money in hand long before next Children's Day."

Let the superintendents who desire pointers write to Brother Pfaffenbach. The methods that win at Pomona will win at other places, too.

Many good reports are coming in concerning the amounts collected in the Birth-day Boxes for Foreign Missions. A large number of schools have changed their method with the boxes. Instead of each child contributing

DR. A. J. CLARK'S SUNDAY-SCHOOL CLASS, CENTRAL CHURCH, INDIANAPOLIS, IND.
The offering of this class on Children's Day was $50.
This class keeps a regular bank account

during the birth-day week, certain weeks are set aside for a whole class to contribute its birth-day offering. In many cases this has proven to be better than the old way.

A Fine Offering.

In the following letter, E. H. Clifford, superintendent of the Fourth Christian Church Sunday-school, Indianapolis, Ind., tells how they secured their splendid offering:

"Brother Corey has asked me to tell how we secured our Children's Day offering last June. It is not a long story, neither is it hard to tell. We began 'talking' the day the first Sunday in April, making some reference to it each Sunday in the announcements at the close of the lesson study period. In the weekly mineograph superintendent's bulletin, given to the officers and teachers, frequent mention was made of the day. During the Sundays of the month of May, the superintendent told the school the

stories about the children in the different missionary countries, previously published in the Intelligencer.

The last Sunday in May, the officers and teachers were called together at the close of the school and the "last word" earnestly spoken to them of the importance of the offering.

Each class was given an apportionment, which in every case was placed at a figure satisfactory to the teacher

E. H. CLIFFORD.

E. H. Clifford, superintendent of the Fourth Christian Church Sunday-school, Indianapolis, Ind. This school gave $129 on Children's Day. Brother Clifford claims no especial credit for the fine offering, and says that any school that **works** and **prays** can do as well.

of that class. Frequent public urging was made that each class reach its apportionment, but the list was not publicly announced. The Birth-day Box had, of course, been used during the year, and one-half of the year's offerings was added to the Children's Day collection, the other half going to the home offering. In all, the public mention of the day by the superintendent, the idea of the children's giving because Christ wanted them to be unselfish was emphasized, and little was said about doing something big just for the sake of a "big thing." Only once was a public announcement made of the booklet that went to the Dollar Leaguers, though the Dollar League and "One Day Supporters" were kept before the school. Song practice of special Children's Day numbers was had each Sunday for five or six Sundays preceding, and a special program committee put to work on the program for the day.

When June 4th came, it was raining —and how it did rain that morning! But, in spite of the rain and the small attendance, practically everybody, adults and children, gave. They seemed to want to give and to thoroughly enjoy their gifts. Our offering amounted to $129, of which fifty-four individuals gave $70.93 in amounts of one to five dollars. It was a great day for us, because there were so many who were beginning to **love** this great missionary work. But we are humble in the knowledge that God will expect greater things from us next year. And in His Name we will attempt them."

Some one has said that there have been three great discoveries during the last century: "The power of steam, the power of electricity, and the power of the boys and girls."

The Sunday-schools have given during the first eleven months of this year, $59,770. This is nearly $6,000 more than for the same period last year.

We exult over a quarter of a million of dollars for foreign missions. It is well, but what of the three-quarters of a million dollars we did not give but kept for our own pleasures? We could give the million if we had a mind to do so.

"The last command of our Lord becomes the first duty of his church."

CHRISTIAN ENDEAVOR DEPARTMENT.

DAMOH ORPHANAGE BOYS IN THE HAY-FIELD.

Many new societies have had a part in caring for the Orphanage work at Damoh, India, during the year just closing. We are certain many more will fall in line during the coming year, commencing the first of this month. The orphan boys are the key to the situation. Properly trained, they will carry the Gospel to all that section of India. That great country will be saved by native Christians. Will you not hasten the day when all may hear the glad tidings? Your giving will not only help the work, but will bless your society. When you help others, you help yourselves. At your next meeting, determine the amount you can pledge for the year closing Sept. 30th, 1906. Notify the Foreign Society.

How to Organize a Mission Study Class.

The responsibility of organizing a Mission Study class rests with the missionary committee. Plans for the class should be outlined and a public meeting arranged, the sole purpose of which will be to arouse interest in Mission Study. It will usually be best to hold this meeting at the time of the regular devotional meeting, when an hour can be given entirely to the consideration of Mission Study. The program may consist of several short talks on such subjects as, Why Study Missions, the Profit and Pleasure of Mission Study, Plans for the Class. Material for this and other topics will be found in a pamphlet called Mission Study Class Manual, price ten cents. This pamphlet may be had by writing to the Foreign Society. It will also be helpful to have testimonies from members of former classes. At the close of the public meeting an enrollment should be made of those who desire to join the class.

It is impossible to place too much

stress on a personal canvass before the public meeting. As many influential members as possible should be enrolled in advance. They will be of great aid at the public meeting, and the fact that they have enrolled will influence others. The meeting should also be followed by a personal canvass, giving the entire membership of the society an invitation to join the class.

Classes need not be large in order to be successful. Members who will not attend regularly or do the assigned work are a detriment to the class and should not be urged to join. Excellent work has been done by classes of only four or five members. If more than twelve or fifteen wish to take the study it may be better to organize two classes.

A meeting for the organization of the class should be held as soon as possible after the enrollment has been completed. The course to be studied should be selected at this meeting in order that the text-books may be ordered at the earliest possible moment. Each member should, if possible, possess a copy of the text-book. Unless there are special reasons for another selection, it will be best to choose the text-book provided for this year, "Daybreak in the Dark Continent," by Wilson S. Naylor, Ph. D. More helps will be available to accompany this than other books.

Objections.—Chapter V

Our People Are Not Interested In Missions.

No better reason could be given for the organization of a mission study class than the fact that, at present, people are not interested. Their lack of interest merely indicates lack of knowledge and there is no better way to get them interested than to gather them once a week around a library table for the united, prayerful study of missionary heroes and heroism.

After all, the best answer to all objections is faithful prayer that the obstacles may be removed. Nor infrequently has a most successful class been organized and conducted in societies where at the beginning only one person had any sympathy whatever for the suggestion, but that one person by prayer and tactful effort overcame the objections and enlisted one after another of the members until the mission study class came to be regarded as one of the essential and most fruitful missionary activities of the church.

The early Christians never debated the adequacy of Christianity to meet the world's need, but with deep and aggressive faith they sought to make known its saving power among nations. It was the world's need that attracted the apostles and missionaries, for they felt that it was a perpetual challenge to the gospel, with its power of endless life. Philosophers and thinkers in all ages have had much to say of evil and of suffering, but, appalled, they have passed by on either side without pouring oil or wine into the gaping wounds of humanity. It was Christianity's mission to apply the remedy.—Bishop Hendrix.

He had just bought a forty-five-hundred-dollar residence and paid cash, was in good circumstances, and got a fair salary. Monday morning his pastor entered his office, and, after a brief salutation, laid a twenty-five-cent piece in his hand, saying in a kind, positive tone: "Here is a quarter that belongs to you." "Why, how is that?" the business man asked. "You put that in our annual collection for foreign missions yesterday. I can not allow such an expression of contempt for the cause that was dear enough to my Lord's heart to cause him to sacrifice his life for it. May God pity you! Good morning." And he was gone.

What to do with Your Money.—Concluded from Page 2 of Cover.

If a will is drawn making a bequest to the Foreign Society, the Secretary of the Society should be notified, that a record of it may be made. Such information is always held in strictest confidence. It is always well in drawing up a will to enlist the services of a good lawyer. This precaution will insure the avoidance of any mistake.

THE WILL.

I,....., of....., in the State of....., being of sound and disposing mind and memory, make this, my last will and testament, and I hereby revoke all former wills made by me.

I appoint..... executor of my will, and authorize him to make all deeds and transfers of my real estate necessary to carry out its provisions.

I desire my executor to pay all my just debts and funeral expenses, and I give, devise, and bequeath

First, to .....

Second, to .....

Third, to .....

Etc.

I also give and bequeath to the Foreign Christian Missionary Society, a corporation existing under the laws of the State of Ohio, the sum of $..... for the purposes of the Society, as specified in the Act of Incorporation. And I hereby direct my executor [or executors] to pay said sum to the Treasurer of said Society, taking his receipt therefor, within .... months after my decease.

I also give, bequeath, and devise to the Foreign Christian Missionary Society, one certain lot of land with the buildings thereon standing [here describe the premises with exactness and particularity], to be held and possessed by the said Society, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

All the rest and residue of my estate, of whatever form or character, I give, devise, and bequeath to ... .

In witness whereof, I have hereunto set my hand this ..... day of ....., 190..

[Signed]..... .....

[Here sign your name in the presence of three witnesses. None of the witnesses should be interested in the will.]

Signed, acknowledged, and declared to be his last will and testament by the testator in our presence, who at his [or her] request and in the presence of him [or her] and of each other, have hereunto subscribed our names as witnesses.

[Signed].....

.....

.....

[Here the witnesses sign, giving their residences.]

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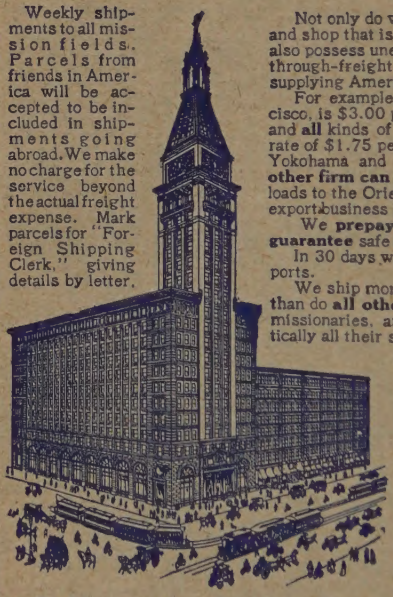

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